Nubile girls, during their "tiwheti," must approach the *oxen kraal* and look at them. The cattle might suffer, be attacked by a bad cough (mukhulwane), get thin! This taboo is instituted to protect the oxen, not the human inhabitants of the village, as D. Kidd says is the case amongst the Zulus. (Part IV. Ch. I. E.) When women have passed the time of child-bearing, most of the taboos cease, and they can eat monkeys and porcupine if they wish!

3) The first year of married life.

I shall not return to the subject of marriage rites, which have been fully explained in the preceding chapter. Let me say that, though a Thonga woman cannot imagine life without marriage (ku kandja bukati), she does not enter on the new state with any enthusiasm. Her parents have warned her that she will be illtreated, accused of witchcraft and adultery, etc. Her sisters bewail her fate on her wedding day in song. The fact that she has been paid for, though it does not constitute an actual sale, puts her in an inferior position (See Part II).

During the first year, she has no *ndangu*, viz. no fire-place of her own. She cooks for her mother-in-law. During the three first weeks the husband eats with her and with the girl who accompanied her to her new home. Afterwards, he goes back to eat with the men. In some places it would seem that the husband eats with her the whole year, until she has her own pot (hlembeto).

4) Husband and wife.

What are the relations between husband and wife after the honey-moon? Of course they vary very much according to the character of both. As a rule however, the married people have very little intimacy with each other: the man remains with his companions on the "bandla," the village square where they meet, and only occasionally comes into the "ndangu," the reed enclosure of the fire-place, which is the true domain of the